A Casket Of Ievvels and precious Pearles.

Set forth in a Fvneral Sermon, Preached in *Heckfield* Church, at the Buriall of a Religious young Gentleman, Mr. *Barnabas Creswell*, Sonne of Mr. *Thomas Creswell* Esquire,

By Nathanael Cannon, Batchelar in Diuinitie.

Auguſt. de Temp. Ser. 49.
Dies noſter Dominus Chriſtus non facit occaſum.

LONDON:
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To the Worſhipfull and Chriſtian yoake-fellowes, Mr. *John Stampe*, and Mirs. *Iane Stampe* his Wife, *Nathaniel Cannen* wiſheth true Comfortes, externall, internall, and eternall.

TO you Both, as partners in loſſe, and lamentation, I tender this Treatiſe, and yet I am to ſpeake vnto you two, who are but one, apart,

concerning this businesse.

Sir, he called you Father, by a course of Law, and yet with conscience declared himselfe a very childe.

For if obedience, reuerence, and daily diligence might beget loue, then needs must he be a beloued Sonne, who was all this to you for conscience sake.

To you, (his deare Mother) hee was a right Barnabas; *which is by signification, a Sonne of Consolation, of which you had no small measure, both from his life and death.*

He honoured you, you loued him; he comforted you, you

you tendered him; and this was the mutuall intercourse betwixt you, vntill GOD tooke him from you.

As for my selfe, who at his Funerall read the Lecture of our mortality, besides the many bands of Christianity, wherewith all the faithfull are linked and conioyned together, there are other especiall motiues to make you and yours neare and deare to me.

For first you were a good Instrument vnder GOD, both to comfort and counsell mee in that calling whereunto the Lord hath

appointed mee.

Secondly, you, and that worthy Gentleman, my Brother, Master Creswell, *who is falne asleepe, were not wanting to mee and mine, but made your house vnto vs, as the house of* Onesiphorus *was vnto* Paul, *a place of great refreshing,* 2 Tim. 1. 16. *Now as the Prophet saith vnto the* Sunamyte, *who had prouided a Chamber, a Table, a Stoole, and a Candlesticke for the man of God,* 2 Kings 4. 13. thou hast been careful for vs, but what may I do for thee? *so say I, what shall*

be

be done for you by mee? Surely, vnleſſe it be in the courſe of my calling, to pray with you, and for you, and ſometimes as God offers occaſion to preſent ſome part of my poore labours vnto you; loe this is all, I can doe nothing elſe.

Wherefore let mee pay my debts vnto you after this manner; and the rather, for that you both, with diuers others haue deſired, that this Sermon, Preached at the Funerall of this faithfull ſeruant of God, and deere Son of yours might ſee the light.

Yet, let mee not robbe you (louing Brother) of your deſires in making this your eſpeciall requeſt, that hee whom you had imprinted in your heart, might be put in Print at your inſtance; which is done by way of Dedication to you, and her who is a part of you, my deere Siſter.

Here ſhall you take a view of the Saints, and of their condition, who are the precious Iewels lockt vp in the Casket of this Scripture.

Doubtleſſe your Childe was one of theſe, a rich Dia-

Diamond, whose ground being Christ, must needes haue the light both of grace and glory.

Remember therefore, (Iobs *giuer and taker*) *which Text hee quoteth in the case of Children,* God giueth, *saith he,* and God taketh, blessed be the name of the Lord, Iob 1. 21.

If you will blesse him, he will blesse you; our least submission, brings great consolation.

Yeeld Sister, yeeld; and God grant you the true comfort of those branches yet in being.

God

God blesse them, and make his face to shine upon them, that they may liue to doe worthily in Ephrata, *and be famous in* Bethelem, *Ruth* 4. 11. Amen, Amen.

Subscribed by your louing Brother in the Lord Iesus Christ,

Nathanael Cannon.

Text.

PSAL. 116. Verse 15.

Precious in the sight of the Lord is the death of his Saints.

THE whole world in her full age is but a Kalnder of yeares and dayes, as for Man, μικροκοσμῶ, that little world, he brings his yeares to an end as it were

were a tale that is told; *Nam vita noſtra ſimiles eſt Rotæ*, ſaith (*Zanchius*) vpon the fourth to the *Philippians*, our life, ſaith he, is like a wheele; *modo in ſuprema, modo in infima parte verſamur*; ſometimes ſaith he, we are riſing, ſometimes falling; now wee are at the very top and height of our comforts, & by and by, downe againe in the depth of our ſorrowes; at length in the tranſition of this whirling wheele, that life that earſt was all aloft, ſhall with one gaſpe, lay it ſelfe all along:

along: What ſhall we ſay to this? the Heauens doe many times grow blacke and cloudy, and yet cleere againe; the earth moues not at all, yet hath his being; the Seas, they ebbe & flowe, but haue returnes; yea, the very plants and trees let fall their leaſe, but keepe their life, for as *Iob* 14. obſerues, There is hope of a tree though it be cut downe, yet by the ſcent of water it may bud and ſprout forth againe; but as for man, the man of earth, for ſo he is rightly called, as (*Chryſoſtome*) ob-

obſerues in his 12. *Hom.* in *Gen. Homo rectè terra apellatur, quia prorſus eſt terrenus:* he may weil be called earth, that is ſo earthly. Alas, this man, as *Iob* notes, falles ſicke and dyes; gone he is, with a *nunquam rediturus*, the eye that hath ſeene him, ſhall ſee him no more; *Orimur & morimur*, wee liue, wee dye, *Sic tranſit gloria mundi.*

Wee neede not turne our bookes to proue this point, for in Gods ſtanding *Library*, which is the world, there are two *Lieger* Bookes, the one *liber Crea-*

Creaturarum, the booke of the Creatures, the other, *liber Scripturarum*, the booke of the Scriptures, in both theſe volumes it is written, that *Death* hath a *Habeas-Corpus* for vs all: As for that of the Creatures, it ſpeakes vnto vs in the matter of our mortality, as the Prophet *Dauid* doth in the 19. *Pſalme*, touching Gods glory, *One day tels another, and one night certifieth another and there is neither ſpeech nor language vnder the heauens, but the voyce of Gods glory is heard among ſt them*;

them; ſo verily, one day tels another, and one night certifies another, & there is neither ſpeech nor language vnder the heauens, but the voyce of death is heard amongſt them. As for that of the Scriptures, we know that all Scripture is giuen by inſpiration from God, and is profitable to teach as the Apoſtle witneſſeth, 2 *Tim.* 3. 16. Each leafe doth reade a lecture to our life, teaching vs ſo to liue the life of the righteous, that wee may die the death of the righteous; yet notwithſtanding

ding wee may ſay of the Scriptures as the Apoſtle doth of the ſtarres, 1 *Cor.* 15. *one ſtarre*, ſaith hee, *differeth from another in glory*; ſo doubtleſſe, one Scripture may giue more light vnto a matter then another, and one Scripture may yeeld more comfort againſt death then another; which being granted, then let me ſay for this Text, that it doth ſo prepare, or rather reſolue the faithfull, ſo perfume their graues, which are, their beds, *Eſay* 57. 2. that they knowing themſelues to bee

bee the Saints and Seruants of God, and the ſpirit of God bearing witneſſe vnto theirs, that they are his, *Rom.* 8. 16. Yea, his deere darlings and precious Iewels, they then feele that comfort wherof the Apoſtle ſpeaketh, *Rom.* 14. 8. whether they liue or dye they are the Lords, and they apprehend their aduantage in Chriſt Ieſus, who as the Apoſtle ſaith, *is aduantage to him both in life and death*, *Phil.* 1. 21. This makes the Saints with old *Simeon*, ready to cry, *Lord now letteſt thou thy ſer-*

ſeruant depart in peace according to thy word, for mine eyes haue ſeene thy ſalnation: Now the Saints haue the ſame obiect to looke vpon, and the ſame ſubiect to ſpeake on; and muſt not they then bee precious, who ſhall bee heyres of ſaluation? Such honour haue all the Saints, of whoſe happy ſtate and condition, my Text here ſpeakes.

Let mee therefore ſay thus much of this portion of Scripture, that it is very ſeaſonable for the occaſion, and very ſutable to his perſon that here

here lyes before vs, of whom I doubt not to pronounce him the faithfull S^t. & seruant of Iesus Christ, and therefore precious in the sight of God.

Now come wee to the worke wee haue in hand, that so wee may see how this Text takes place in point of Coherence with the rest of the Psalme.

The voyce of Thanksgiuing doth with a spirituall trumpet sound forth the praise of God in this Psalme, wherein (*Dauid* who was the sweet Singer of Israell) hath many notes of thankful remembrance

brance for the manifolde deliuerances that GOD had vouchsafed vnto him; but more particularly hee instances in that mercy that the Lord shewed in keeping him from *Saul*, who hunted after his life in the desart of *Maon*: And in the 3. verse, he tels vs that when the sorrowes of death had compassed him round about, then hee began to lay hold on God, assuring himselfe that neither *Saul*, nor any of his agents, should eyther catch or kill him without that diuine permission which

which did watch ouer him: and therefore hee will put his life into the hands of God, and vpon that very ground, he will set vp his rest: which hee doth in the 7. verse, *Returne O my soule vnto thy rest*; and because they are vnworthy of future blessings, who are not thankfull for former, hee therefore comes in the 12. & 13. verses with his *quid retribuam Domino?* what shall I render to the Lord for all his mercies? then the cup of saluation must bee mentioned; and the vowes must bee paide:

paide: making my Text the reason of all this; Because the Lord will take such care, both of the bodies and soules, of the lives and deaths of his Saints, that whether hee preserue them from the hands of Tyrants, or else suffer them to be euill intreated or persecuted, that so God may be glorified, this shall be surely imprinted in the hearts of the faithfull, that they are right deere and precious in the sight of God. And thus much shall suffice for the Analysis of the whole Psalme, and

the particular ſenſe and meaning of the Text it ſelfe.

Now it remaines, that wee take the Text aſunder, and note vnto you the diuident Branches thereof:

1 Obſerue the diſſolution of the Saints themſelues, that ſo their corruption, may put on incorruption; and that in their earthly peregrination, they may paſſe from the Kingdome of Grace, to the Kingdome of Glory.

2 Obſerue the Acceptation of the Saints with

with God: to earthly men, they are but meane, baſe, and contemptible, in the ſight of this world; but in the ſight of God, right deere and precious; and as they value *Dauids* life in the 2 of *Sam.* 18. 3. *thy life*, ſay they, *is worth tenne thouſand of ours*: So indeed, one faithfull Seruant of the Lord, is worth tenne thouſand others in the ſight of God, for they are precious in his ſight.

1. *Ratione pretij*, by reaſon of the price that was paide to redeeme their ſoules withall, and

that was, *the precious bloud of Iesus Christ*, as the Apostle witnesseth, 1 *Pet.* 1 Chap. Verse 19. *Potens non perdet*, saith a Father, *quod pecunia emebat*, A great man will not loose that which hee purchaseth with his money, *Nec Christus perdet quod sanguine emebat*, then may wee bee sure that Christ will not loose that which hee purchased with his b'oud : that precious bloud.

2 *Ratione tituli*, they are precious by reason of their title that God hath giuen them, they are called

led the Saynts of God. What greater honor can there bee? Crownes and Scepters comes short of this, vnles they be within the compasse of this: *Heraldry* hath no such scutchions: *Christianity* hath the best Coate, the Creſt or helme, it is ſaluation it ſelfe, *Epheſ.6.17.* & therefore no meruaile though *Theodoſius* the Emperour did preferre his Chriſtianity before his Crowne, *Mallem me eſſe Chriſtianum quàm Imperatorem.*

3 *Ratione proemij*, precious they are by reaſon

of the reward laide vp for them; they haue precious promises made to them, as Saint *Peter* saith, 2 *Pet.* 1. 4. *They labour not in vaine, as the men of this world doe:* Doubtlesse man, saith *Dauid, disquieteth himselfe in vaine, he heapeth vp riches, and cannot tell who shall gather them*: But as for the Saints, when they haue finished their course, there is laide vp for them a crowne of glory; yea, *for all them that loue the comming of the Lord Iesus Christ*, 2 *Tim.* 4. 8. Loe thus haue

haue wee lookt vpon the Tree and the Branches, the Text and the parts; now let vs gather the fruit thereof, beginning first with our first Branch, which is the *Dissolution* of the *Saints*.

There is a hedge made about *Iob* the iust, which doth much trouble the Diuel, insomuch that *Sathan* cannot come at him, *Iob* 1. 10. nor yet the gates of hell preuaile against him, what is this but Gods prouidence which watcheth ouer the righteous, and so protects that a hayre fals not from their

heads without it; Whereupon it is that *Chrisostome* cheares vp the hearts of the faithfull thus, *Si sic custodiantur superflua tua in quanta securitate est anima tua?* If saith hee, the haires of thy head and the least part of thy body be so kept, in what safety is thy soule preserued?

And yet notwithstanding this keeping out of Sathan, by the mounds of Gods mercy, yet wee haue no *quare impedit* against death, nothing keepes it out; for the very Saints who are so deare in the sight of God, euen they

they must dye: the sentence is irreuocable, all the children of *Adam* are within compasse of it, for in him, as the Apostle saith, 1 *Cor.* 15. in *Adam* al men dye. Here then let vs erect our first pillar from this first poynt.

1 *Doct.*

The very heires of saluation, amongst others, are subiect to dissolution: though they be the lords Iewels, and pretious in his sight, yet euen they must lay downe their earthly Tabernacles: thus saith the scriptures.

Proofes of the Doctrine

There is a statute vpon the liues of all flesh,

ſtatutum eſt omnibus mori, ſaith the Apoſtle, *Heb.* 9. 27. *it is appointed for all men to dye, and after comes the iudgement*: Not onely *Ahab*, who ſells himſelfe to commit wickednesſe, 1 *Kin.* 22. 37. nor *Ieroboam* who makes *Iſrael* ſin, 2 *Kin.* 14. 20. nor *Demas*, who forſaketh God to follow the world, 2 *Tim.* 4 10. but faithfull *Abraham*, righteous *Noah*, iuſt *Iob*, God'y *Dorcas*, yea *Lazarus* the friend of Chriſt ſhall fall aſleepe. We will looke ſomewhat particularly vpon ſome of theſe inſtances and begin with *Dor-*

Dorcas, of whom we reade, *Acts* 9. verſe 36. and 37. the holy Ghoſt reports the place where ſhee dwelt, *Ioppa*: this woman was by profeſſion, a Diſciple; that is, a follower and ſcholler of Chriſt Ieſus: then looke into the fruits of her profeſſion, which is all in all: the Text ſaith, that ſhee was full of good workes, ſhe did abound in them, & yet this good & godly Matron falles ſicke and dyes: *Lazarus* who is ſtyled the *friend* of Chriſt, fals aſleepe; a gentle and comfortable expreſſion of

of our death, *Iohn* 11.11. *Abraham*, whom God will make a Secretary to his intentions, because he is so carefull to bring vp his family in the feare of God, *Gen.* 18.19. euen this Father of the faithfull shall fall asleepe, and yeeld vp the spirit *in manus Domini*, into the hands of that God that gaue it, *Gen.* 25.8. What shall I say of old *Isaac*, the Patriarches, of *Moses*, *Aron*, *Ioshua*, *Samuel*, *Daniel*, and the rest; all which are gone downe into the graue, notwithstanding their gifts and graces from

from aboue? Let not this seeme strange, whereby that any should take vpon them to dispute with God, and to aske, then what is the difference betwixt Saints, and sonnes of *Belial*, seeing all must dye? Perchance the question will arise, as sometimes the Spouse of Christ is put to it, *Cant.* 5.9. who when shee had spoken at large, concerning the royall dignities of her Bridegroome, the question is askt; *What is thy beloued more then another beloued, that thou dost so extol him?* So it may be said,

ſaid, what priuiledge haue the Saints aboue others, ſeeing they muſt dye as well as others? The Solution of this propoſition will rather ſhew it ſelfe in Reaſons, for the Saints diſſolution, then in any other kinde of diſputations.

The firſt Reaſon why they ſhould be diſſolued as well as others, is *vt originalis corruptio deſtruatur*; namely, that our ſinfull nature and originall corruption might be deſtroyed, which cannot be ſo long as we liue vpon earth: wee ſhall haue thoſe

thoſe *Reliquia peccati*, thoſe remnants of ſinne about vs doe what wee can: *velis nollis in nostris finibus, habitabit Iebuſeus*; doe what wee can, this Iebuſite of corruption will dwell within vs: It is an Inmate which will not be remoued, vntill the houſe of our earthly body bee pulled downe, 2 *Cor.* 5. 1. 2.

Yea all thoſe (*Romiſh pennances*) of ſcourgings or ſuperſtitious inflictions, giues no purgations for it, no not the ſtrict and reſtrictiue courſe of the faithfull who by abſtinence

ſtinence endeuour to bring downe their bodies, and by praier to raiſe vp their ſoules, yet notwithſtanding whilſt life laſteth, this ſinfull nature of ours remaineth: I denie not, but with a *magis* and a *minus* theſe bleſſed meanes, will take away through Gods bleſſing the exuberancy of it, as a father wel obſerues, *Subiugari poteſt, exterminari non poteſt*, and in this caſe wee may content our ſelues with the anſwere that God giues *Rebecca* in the 25. of *Geneſ.* ſhe begs of God to know what is the

the reaſon of that extraordinary ſtrugling and ſtriuing in her body, and God tels her ſhe hath two manner of people within her, for ſo ſhe had *Iacob* and *Eſau*, ſo haue we the fleſh and ſpirit ſtriuing within vs, *Gala.* 5.17. and will not giue ouer, till we giue ouer; and therefore it is expedient for the Saints to dye, that ſo they might be rid of this ſinfull nature, which they ſhall neuer be whilſt they liue.

A ſecond Reaſon why they ſhould dye as well as others, is, *vt fides*

fides exerceatur, that our faith might be exercised in the apprehension and application of those spirituall and precious promises made ouer to the righteous; for the Definition of Faith tels vs of a great worke that faith hath to doe; *Faith*, saith the Apostle, *is the substance of things hoped for, and the euidence of things not seene*, *Heb.* 11. 1. Now then that our Faith may at length haue the fruition of those things that it hath beleued, there shall be an end of the life of the beleeuer, that so possessi-

on

on may bee had of all thoſe tenents that Faith formerly held: but ſhall wee alwaies beleeue, and not inioy what we haue beleeued? this then muſt be by the ceſſation of life; that is, of this life, that ſo we may inherite life euerlaſting, and then our faith ceaſeth, and we poſſeſſe what hath beene hoped for.

A third Reaſon why the Saints ſhould dye, *vt perfectio obtineatur*, wee are in *via*, in the way to heauen, but wee are not yet in *patria*, wee looke for that houſe which is not

not made with hands, *but eternall in the heauens*, 2 *Cor.* 5. 1. Now this we cannot haue on earth; for this cause the Saints shall dye in the Lord, which is a blessed thing; for then *they rest from their labours*, *Reuel.* 14. and then comes our perfection. *Wee are now the Sons of God*, saith the Apostle, *but it appeares not what we shall be*, 1 *Ioh.* 3. *our knowledge, loue, and other fruitions being here but in part*, 1 *Cor.* 13. but there we shall know perfectly, and obtaine perfection, *when this corruption hath put on incor-*

incorruption, and not before, 1 *Cor.* 15. Downe therefore muſt the earthly Tabernacles of the Saints, before wee come to that hauen, and heauen, prepared for vs, *Math.*24.

Theſe things then thus contracted, let the Doctrine be applied and inlarged in the Vſes of it.

The 1. vſe of this point, is as a voyce to call vpon the faithfull, that ſeeing they muſt bee diſſolued, and yet not when, nor where, nor how, is known vnto vs; let them be ſuch in their conuerſation, that

that they may be ready for their diſſolution; thus *Iob*, the iuſt waites for the day and houre, *All the dayes of my appointed time, will I waite, vntill my changing ſhall come, Iob* 14. 14. and olde *Iacob* makes this his breathing-ſtoppe: And the 49. of *Geneſis* hee bleſſeth, and bleſſeth his children, and growes fainter and fainter, and then like a ſwounding man, who takes ſomething ſtill to reuiue him; ſo doth hee, *O Lord*, ſaith hee, *I haue waited for thy ſaluation*; this fetcht life in him as it

it were, and reuiued, euen the remembrance of ſaluation: thus the righteous liue as not afraid to dye, as olde *Pollicarpus* tels his tormentors, according as *Euſebius* ſtories it vnto vs: *I am this day*, ſaith hee, *foureſcore yeares old, and I haue hitherto ſerued my God*: O bleſſed age, and time well ſpent in the ſeruice of God: for, let vs not thinke to dye the death of the righteous, vnleſſe wee liue the life of the righteous; *our conuerſation then muſt be in heauen*, *Phil.* 3. and we muſt liue here

here in this world, euen as the Fishes doe in the Sea; who though they liue in the salt and brackish water, yet they are fresh; So though we liue in the middest of a wicked world, yet must wee be fresh and free from the common pollutions of this wicked world. Then shall we not fulfill the lusts of the flesh, as the vngodly doe; for they put too their whole strength, they draw sins together, and pull them as it were with cart-ropes, *Esay.* 5. 18 Let the Saints make ready for the

the comming of the Lord Iesus Christ, and cry with them, *Lord Iesus come quickly, Come quickly Lord Iesus.*

The 2. vse belonging to this poynt limits our lamentations; I would not haue you ignorant, saith the Apostle, concerning those that fall asleepe, that the sorrow you take bee not like theirs that haue no hope 1. *Thes.* 4. 13. no, this were to shew that we preferred earth before heauen, and the comfort and ioyes of earth, before heauen. We can tell directly what our meanes

and ſollaces are here on earth, but no eye hath ſeen, nor eare hath heard, nor tongue can tell the ioyes that God hath prepared for them that loue him 1. *Cor.* 2. 9. Now this limitation for our mourning is not a prohibition to forbid all mourning, for not to be moued at all, is to ſhew a hard heart, leſſe tender then the bruitiſh creatures, for they will bleate, and mone after one another; but it is the exceſſe of mourning that is condemned, as *Bernard* obſerues, *Non culpamus lachryma-*

chrymarum effectum, sed excessum, not the matter so much as the manner is sometimes to be reproued: and surely when Passion settles, then shall we see the euill of this violence; and when religion sends arguments after the dead, as *Noah* put forth the Doue vpon the abatement of the waters, then doe wee, or may wee find all that labour lost, for they are not lost that are gone before, *Non sunt amissi, sed præmissi*: and *Iobs* restaurations may confirme this vnto vs, for of all that the[y] had

deans and Sabeans tooke from him he had it double restored, but for his children, iust so many as before; and why not children two-fold? because the children were not lost, but at the resurrection should then appeare. With this then I wil close vp this first point, and so come to the second.

2 Part of Diuision. The Saints acceptation; they are precious in the sight of God. When Samuel was perswaded that amongst Ishaies sonnes the goodliest should haue had acceptation, and so bin

bin King: God tels him, that he looks not as man doth, on the countenance, or person, but on the heart, 1 *Sam.* 16. 7. thence comes our acceptation with God, and for that God will regard vs, and for nothing else; *with him there is no respect of persons, Acts* 10. vntill we come to feare him, loue, and obey him; O then he loues vs dearely, then are wee precious in the sight of God. And hence may we gather towards a second point of Doctrine, teaching vs, that the Lords regard toward vs

is as our hearts are towards him: if we feare him, loue him, and delight in him, then will he delight in vs; we shall be precious and deere to him.

To this the Scriptures doe accord, and to begin with that of the 37. *Psal.* 37. Verse, *Marke the vpright man, and behold the iust, the latter end of that man shall be peace*: as who should say, such men are worth the marking. Againe, when God will declare whom he will grace or worship, *Honorantes honorabo*, they that honour

nourance, I will honour them, 1 *Sam.* 2. 30. and as for them that despise him, hee regards them not, or as the last translation hath it, lightly esteemes them: the Lord regards our lowlinesse and humility, and will advance the humble and meeke, as the blessed Virgin in her *Magnificat*, *Luke* 1. 48. *He regardeth the lowlinesse of his handmaid*: these are the precious people in the sight of God, so precious, that if any shall hurt or iniure them, it is a battery against God himselfe; for

so saith the Prophet, *He that toucheth you, or hurteth you, toucheth the apple of Gods owne eye, Zach.* 2. 8. Hath not *Saul*, who afterwards is *Paul*, the question, to the same purpose? *Acts* 9. *Saul, Saul, why persecutest thou me?* as who should say, I feele the stripes, and beare the reproaches done against them. O that men thought vpon this as often as they are thornes in the sides of Gods seruants, as often as they play vpon them for their profession! Now in all these places wee see

what

what tender care God taketh, how deere they are to the LORD; but of all places that of the 25. of *Mathew* 40. where the vsage of his Saints is recited; *O come yee blessed of my Father, &c. when I was sicke you did visit mee, naked, clothe mee, hungry, feed me; O Lord*, say they, *we never saw thee thus; in as much as you have done it to one of these little ones, you have done it to mee.*

Wee will stay here my Brethren, and make vse of this.

Shall these that are so precious in the sight of

1 *Vse.*

God, be otherwise in our eyes? *All my delight is in the Saints*, sayth *Dauid*: and surely it is one of the markes of the man that shall haue place in the holy mount, euen to make much of them that feare the Lord, *Psal.* 15. The contrary vnto this the Apostle reproues, *Iam.* 2. when hee would not haue vs to haue the graces of God in respect of persons; we honour riches, and make an Idoll of earthly pompe, but as for the Saints and Seruants of God, we rather expose them to re-

proach,

proach, then make them neere vnto vs: but because the subiect in hand points vnto the graue; I will returne vnto a Vse that shall speake the same language.

2 Vse. Are the righteous the onely men with God, and so precious, that their very graues are perfumed, and their deaths so regarded? O then, this bids all the godly entertaine the consideration of a dissolution with good resolution: and many motiues will be ready for vs.

First, we dye not totally,

ly, it is but the body that is ſtrooke downe, the ſoule is immortall; which like the Doue, could find no reſt for the ſoale of her foote, vntill ſhee returned vnto the Arke againe, *Gen.* 8. ſo verily, there is no true reſt for the ſoule of man, vntill it returne to that God that infuſed it.

Secondly, we dye not perpetually; we ſhall be put into the darke houſe for a time, but there is a day, a bleſſed day, euen the day of the reſurrection, and then comes that coniunction, and re-vni-

on

on of both againey now then death cannot preuent or alter that marriage day: for as the Apostle saith, *What shall seperate vs from the loue of Christ Iesus? shall afflictions, shall Principalities, shall powers, shall things present or things to come, shall life or death? no, nothing shall remoue vs from the loue of Christ Iesus, Rom.8.39.*

Thirdly, the sting and poyson of death is taken away, (Christ Iesus) like a triumphant Conquerour, hath subdued: *Consummatum est*, it is finished, and

and the debt paid, and the hand-writing that was against vs, fastened to his Crosse, *Colos.* 2. 14. now then put it to the question, why shall wee feare to dye?

I deny not, but nature hath trembles in the very best of vs vntill we ouercome it by grace and diuine meditations: we doe at death as *Moses* did with his rod, who when hee saw it turned into a serpent, *primo intuitu*, he started from it, but afterwards goes neere vnto it, takes it vp, and makes vse of it; so wee indeede at the

the first, vntill wee see death disarmed, start from it, but afterwards finding that Christ hath gotten victorie ouer the graue, and that the sting is gone as the challing shewes *Hosea* 13. then with *Moses* we draw neer and surrender into the hands of the Lord being but tenents at will; then wee can take the rod and make good vse of it as he did. *Exod.* 9. 4.

As for those that feare to dye notwithstanding these comforts, if wee should enter into their reasons they must needes be

be dreadfull, as

First, either they haue not tasted of the life to come, and so are lothe to change this present life; or else they haue not dyed aforehand, that is, considered of death before it came; or else thirdly, they haue carried their bane, euill consciences, about them. We will take view of these reasons by themselues.

For the first of them, their not tasting of the life to come; indeede their case is miserable, for they liue onely in body and cannot say with the Apostle,

postle, *I liue by Faith in the Sonne of God*, *Galat.* 2. 20. These men must haue their soules beaten out or driuen out of them, as wee finde of the hypocrites estate in the 27. of *Iob*, *What hope hath hee*, saith the Text, *when God shall beate out his soule?* Indeede such men sing loath to depart; for here was their blisse, and to be taken from hence, being aliens and strangers from the life of God, *Ephes.* 4. alas, what shall they doe. As for those that haue not dyed aforehand, it must needes be as terrible to them:

them: how many greets and re-greets passe betwixt God, and the soules of the faithfull? *Paul* desires to be dissolued and to be with God, which is best of all, *Phil.* 2. and the blessed Apostle tells vs, that by the reioycing that he hath in Christ, he dyes dayly, 1 *Cor.* 15. He numbers his dayes, and so, that he may apply his heart vnto wisedome, as *Dauid* prayes, *Psalme* 90. this spirituall Arithmeticke is a good knowledge, but the prophane and carnall men, desires to meete with no such

such reckoning : this not dying afore-hand, makes many so behinde-hand with repentance; but lest *Hadrian* the Emperour be an example vnto them; it is storied of him, that death comming, and he not expecting, and when the divorce betwixt the body and soule was to be executed, hee cryes out, as amazed: *O animula, vagula, blandula, quæ nunc abibis in loca?* O my poore soule, whether art thou going? Doth hee aske of his hopes then, when the parti-

partition was to bee made? A poore foule indeed, for all his Empire: If therefore wee would not bee ſurprized, let vs bee prepared.

Now laſt of all, which is not leaſt of all, but rather worſt of all, comes they, who are loath to dye, becauſe they carry their bane about them; and that is, an euill conſcience, this puts them vpon the racke, and tortures all parts; this makes their caſe like vnto the ſtrooke Deare, the

the arrow shee hath at her heart, and yet skips vp and downe, but carryes that about her, that will dispatch her: so is it with an euill conscience, well they may skippe vp and downe, but they haue that at the heart of them, that will make all vncomfortable: and no meruaile, *for a wounded spirit, who can beare?* saith *Salomon*: This gaue, as *Baldare Virgil* obserues, King *Richard* the third, more wounds in his dreame, the night before, then hee had the next

next day in the field. Well, let vs all labour, pray, and endeauour for good consciences, this makes a continuall feast; this sends vs with boldnesse to the throne of grace, *Hebr.* 4. In a word, this will make vs both in life and death, fit for CHRIST IESVS, whose wee are, and not our owne, and therefore ought to glorifie God both in our bodies and soules, which were redeemed with the precious bloud of IESVS CHRIST,

through

through whom we haue redemption, euen the forgiuenesse of our sinnes, *Ephes.* 1. 7. And thus much shall suffice to bee spoken for our instruction, who are in our way towards God, now a word or two of him who is already gone to God.

The Teſtimony of him that liued and dyed in the Faith of Chriſt Ieſus.

VVEE doe reade of the Patriarches and others, that after their deaths, they were embalmed, *Geneſ.* 50. 2. but this Gentleman embalmed himſelfe aliue; I ſpeake it according to the ſenſe of *Salomon*, *Eccleſ.* 7. 1. *A good name*, ſaith he, *is as a precious ointment*; many ſweete odours belong vnto it, which time

time can neither wash nor waste away; *Nam virtus post funera vivit*. Thus did this hopefull young Gentleman follow the tracke of the Elders, who by Faith obtained a good report, *Heb.* 11. 2. *Demetrius*-like it was with him, of whom Saint *Iohn* speakes largely in his third Epistle: *Demetrius*, saith he, hath a good report of all men; yea, and of the truth it selfe. If any that knew not this person, would presse the reason of his commen-

dation, answere will be made, that if sincerity in his Religion, industry in his Vocation, and affability in Conuersation might giue their voyces, it will be no sinne to say, this was a gracious youth.

And first for his Religion: He was not with *Agrippa*, almost a christian, nor yet with *Laodicea* luke-warme in his profession, but found in all true tenents of the faith, worshiping that one and onely God, from whence saluation comes to men.

As for his Vocation, with a diligent hand and faithfull heart hee went about it; his gaine therein was godlinesse, which the Apostle saith is great gaines, if men be content with that they haue, 1 *Timoth.* 6. Surely hee was content for peace-sake to passe by his profits many times, and to end matters at home, for the preuenting of further inconueniences that might arise in poynt of law.

If all that were towards the law had the same heart, surely that calling

would haue a great part of that blessing which CHRIST pronounceth, *Beati pacifici*, Blessed are the peace-makers *Mat.* 5 For surely the law is good and surely νομος which comes of νεμω, to distribute, or *dare suum cuique*, to giue to euery one that which is his, had a good ordination: and therefore they shall doe well, who haue other mens causes to follow, to remember that one day, their owne cause shall come before the Iudge: This yong Lawyer did so, being tender

tender in his conscience, and vpright in the causes he vndertooke.

As for his Conuersation, it was such that all that knew him did desire him: for hee had matter, and apprehended things with good iudgement, and then the manner of his conuerse was so affable as that hee found fauour whersoeuer he came, which is the blessing promised, *Pro.* 16. *When a mans wayes doe please the Lord, hee will make his enemies to be his friends*: In a word hee

was to his deare mother, a right *Barnabas*; that is, a Sonne of consolation, for so the word signifieth; he was gracious with men, and precious with God, he did liue the life of the righteous, and did dye the death of the righteous; he is gone before, and wee shall follow: In which progresse let vs end.

FINIS.